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602 603 who stand to each other in this relationship are usually grandparents and grandchildren (in the classificatory sense), and certain relatives by marriage (e.g. a man and his wife's younger brother). Ortho-cousins are not, as a rule, "playmates," but [605] cross-cousins frequently are. Among the Katab a playmate is known as *pandang shong* (or *pandang dunu*, or *tabunu*). A grandchild is *pandang shong* with his father's or mother's parents and their brothers and sisters. If he goes to his grandfather's house the latter will say: "Well, what has brought you here; have you come to try and rob me of my wife?" To which he will reply: "She is my wife, not yours; you are too old." His grandmother will then join in and say: "Yes, but you are no good as a husband, you have no money and no grain in your granary; you can scarcely support yourself, much less a wife!" And so the banter goes on. Remarks of this character are exchanged between the lad and his maternal grandparents as well as his paternal grandparents, though he cannot inherit the widow of a maternal grandparent. Similarly, a man is playmate with the mother of his father, though he cannot inherit and marry her. A grandson may appropriate any articles of property 602 which are not too valuable from his paternal grandfather. A Katab, again, is a playmate of his brother's wife, whom indeed ● 607 he salutes as "wife" and will twit with some such remark as "You are very good at cooking food for your husband, and yet you cook nothing at all for me; am I not your husband too?" To which she will reply, "Oh, very well, I'll see what I can do, husband of mine!" He may then say: "I, your husband! and yet you are going off to sleep with your husband and leave me to a lonely bed!" These remarks are made possible by the practice of the senior and junior levirate marriage. A potential marriage-relationship does not, however, always connote a playmate-relationship, for it would be considered highly indecent for a man to address any of his father's co-wives in the manner just described, even though one day he may enter into marital relations with her.

602 A Katab appears to be, to some extent, on playmate terms with all his cousins,[1] but he will never play with a female cousin [605] whose potential guardian he is, that is to say, whom he will one day give in marriage. This is noteworthy as showing that

[1] But ortho-cousins are only playmates in a modified sense.

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the playmate relationship is sometimes dependent on a potential social relationship. The playmate relationship may exist between a man and his wife's brother's wife, but only if she belongs to some clan other than his own; for a woman of the same clan is a sister, and the joking relationship with a sister is not permissible.

As regards the use of personal names, the general rule is that no one of the generation immediately senior may be addressed by his personal name. Thus a man may not address by their personal names his father or father's brothers and cousins, his father's wives, his mother and her brothers and cousins, though he may so address his grandparents and their brothers and cousins. A son may, however, call his father by a personal name of his own invention, and a mother by the new name bestowed on her by her husband at marriage.

Parents-in-law are not addressed by their personal names; but this rule appears to be relaxed frequently between a man and his father-in-law, as the taboo between these two relatives appears to be of a less strict character than that subsisting between a man and his mother-in-law and a woman and her parents-in-law. The taboo between a man and his mother-in-law is so strict that he will leave the road when he sees her coming; and not merely does he avoid the use of her personal name, but she avoids his also. It may be of interest to describe here a meeting witnessed between a man aged sixty and the parents of his young wife. He had travelled a long distance to see them. He went down on his knees before his mother-in-law and bent his head, murmuring, "Akwaiya akwangnu—are you well, mother-in-law?" To which she replied: "Ungwanu ka kwa sha sham?" (Is my daughter well?). The mother-in-law also asked after the welfare of her daughter's child, and there the conversation finished. The son-in-law withdrew, and then dispatched a boy to his mother-in-law with a gift of a bag of salt, as modesty would have prevented his handing it to her personally. He then sought out his father-in-law, with whom there was much less restraint. After the formal greetings he handed his father-in-law a gift of several pounds of tobacco and had a lengthy evening's conversation with him. When it came to the time of the evening meal, however, each ate his meal by himself in the company of a young boy of the household.

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551 576 604 Many Katab appear to use the personal name of the father's sister, a custom which would be regarded as shocking by many other tribes. The reason given was that she lives at a distance, and also that the speaker may one day stand to her in the relation of guardian, i.e. he may have the disposal of her hand in marriage. Otherwise, however, a man has little claim on his father's sister's household, and cannot exercise the privileges there which he can in the house of his mother's brother.

551 576 ● 607 Though a woman may be inherited by her husband's elder brother she may not address him by his personal name, for if he is not actually the head of the family he is so potentially. But he may address her by her personal name. Per contra, it was stated that a man may use the personal name of his wife's elder brother.

604 *Mother-right.*—The traditions of the Katab connect them with a locality (viz. Kahugu) where there is to-day at least one mother-right tribe, and it is interesting, therefore, to note here any customs which might suggest that the tribe in former times belonged to a mother-right group. But it is not suggested that the following data necessarily imply a former condition of mother-right, for it is possible that customs which are commonly assumed to point to mother-right conditions are capable of explanation in other ways. We have seen that, although the mother's brother has a special title, he is nevertheless classed as 604 *atio* or father. This is natural, for we have already said that if 753 a Katab falls ill he usually goes and lives with his mother's relatives. Why? There is a ready explanation. Sickness is 574 commonly attributed to witchcraft or the machination of persons [754] who are evilly disposed. By removing yourself from the locality you are removing yourself from local poisonous influences which are often ascribed to the activity of jealous half-brothers or their mothers. And so we find the custom, which is common among both pagan and Muslim tribes, of a sick man taking refuge with his mother's family. The uterine nephew is, in fact, the object 604 of special care all through his career on the part of his uncle, who is a kind of second father or "male mother".[1] He not infrequently goes to live with his mother's brother if the latter has no one to help him on his farm, and in such a case would,

[1] Among many Nigerian tribes a person will say that his maternal uncle "bore" him.